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THE
RECORD

OF THE

Presbyterian Church in the United States of America.

VOL. XIX.

PHILADELPHIA, AUGUST, 1868.

No. 8.

BOARD OF DOMESTIC MISSIONS.

Resignation of Dr. Janeway.

At the annual meeting of the Board of Domestic Missions, held in their rooms, 907 Arch St., Philadelphia, the following papers were presented, and ordered to be published:

Dear Brethren,—I adhere to the determination expressed at the last annual meeting, that I should not be a candidate for re-election as Corresponding Secretary. It may be proper now more formally to tender my resignation, to take effect June 30th, next, when seven years of service shall have been completed. To detail special reasons for this step is hardly necessary—I have done what I could, to the measure of my feeble ability, for that period of seven years, four of them years of war, involving anxieties, responsibilities, and troubles, because of the anomalous condition of matters in the Border States. Through all the Master has led us, and the machinery of the Board works without friction and in its usual regularity. The Treasury is easy, and the debts have been escaped. By mercy, I leave the office without embarrassment, and doing as much as the liberality of the Church will allow.

I have felt for some time that a younger man might now, with great advantage to the cause, take hold of the work, and give it more active service. And though I cannot complain of the burden of years and the infirmities of age, yet there are duties which belong to younger life. Every year of my incumbency I have been West *once*, and when the Assembly met there, *twice*,—travelling long distances, involving great exposure and fatigue. I thought it best to do it, because it was somewhat clamorously demanded. A younger man may do it more easily. And yet, seven years of experience tell me that the care of the office is enough to occupy one man's time, without these distant and fatiguing journeys.

The magnitude of the work has so grown upon my view as to be painfully oppressive. These years of service and constant study of the field tell the story, and increase the sense of the responsibility. A new man may meet it more easily than I can. He will have advantages I have not had. He will have a country in peace, and the jarring elements in a great degree composed. It is my prayer that my successor may exceed all I could hope for, and enjoy a prosperity beyond any expectation I could cherish. In such success I will greatly rejoice. I retire, not because I love not the work,—God knoweth. Amid manifold infirmities I have laboured and toiled, and by God's help, endeavoured to act conscientiously. My

relations to the missionaries have been uniformly pleasant. In their success I have rejoiced, in their sorrows I have sympathized. For some time past I have received, in the quarterly reports, numerous and touching expressions of their regret at the prospect of my departure from the office, and hopes expressed that something might occur to prevent this step. I receive all this in my Master's name, as some proof of his approbation, expressed by his dear servants.

I avail myself of the opportunity to express my heartfelt gratitude to the members of the Board, for the kindness, courtesy, and respectful consideration given to my acts and suggestions. I recall no case of difficulty, no serious difference of opinion. To my short-comings you have been indulgent: and all my efforts you have encouraged and sustained. My prayer always shall be, that God will continue to you that same wisdom which you have hitherto so abundantly displayed in the management of the august interests committed to your care. To the Executive Committee I owe much. Their kind confidence; their respectful regard to my views; and their cheerful readiness to adopt my suggestions and sustain me in my work, have been uniform. No man could possibly labour with a body like them, and not feel how painful it will be to part from them. One has lately left us—earnest, kind and courteous—hard-working, wonderfully punctual in his attendance, and devoted to the cause. We have buried him in the faith and hopes of the gospel. To leave here will be to miss these pleasant meetings. It will be among my sorrows, and cause tender reminiscences. I pray God may bless them, and that they may stand by my successors as they have stood by me; and he will be a happy man indeed. And now my trust is, that God will bless the Board of Domestic Missions; enlarge its efficiency; make it dearer than ever to the churches; and enable it to overtake the swelling wants of this great land. The times are solemn—the work grows immensely: and it will require the whole strength of the Presbyterian Church to do its honoured part in this vast service. To that God whose we are and whom we serve, I commend these vast interests and this blessed cause. To have served this Board these past years is no mean honour—no mean privilege. My only regret is, that the service has not been more equal to the glories of the work.

In the hopes of the gospel, I am yours truly,

THOMAS L. JANEWAY.

Mission House, 907 Arch St., Philadelphia, May 11, '63.

The Committee to whom was referred the letter of Rev. T. L. Janeway, D.D., in which he resigns the office of Corresponding Secretary of this Board, present the following minute:

Resolved 1. That the Board, in accepting the resignation of Dr. Janeway, do so only in compliance with his own determination to retire from the service, expressed a year since, and now adhered to by him.

Resolved, 2. That in yielding to the necessity of parting with Dr. Janeway, the Board has great sorrow and regret. It has fallen to his lot to occupy his position in a most eventful time in the history of the nation and of the church. Difficulties and trials of a most unusual character have surrounded and beset him in the discharge of his duties. In the midst of them all, he has borne himself with great patience, and met the responsibilities of his post with large intelligence, kindness, firmness and fidelity. By the blessing of God, the operations of this department of the work of the church have been conducted under his direction with much less embarrassment, and with a measure of success which could not have been anticipated; and the present condition of the Board is such as presents encoun-

agement in the future. In all this, the Board would record the sense of its obligation to the retiring Secretary.

Resolved 3. That the Board reciprocates most cordially the expressions in Dr. Janeway's letter, of brotherly confidence and regard; and will follow him, in his retirement from this service, with their earnest prayers for his personal and domestic happiness, and abundant usefulness in the church, in whatever sphere of labour Providence may assign him.

G. W. MUSGRAVE, J. H. MASON KNOX, J. ADDISON HENRY, H. D. GREGORY, ALFRED MARTIEN,	}	Committee.
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Mission Work in Pennsylvania.

Dear Sir,—Yesterday was the last Sabbath of the quarter, a pleasant day on the whole, though with some reminders that I am on *missionary* ground. Morn—drove to H—, taking my portable melodeon for the sake of a sing with the Sabbath-school, for an instrument would tend to harmonize discordant voices, and perhaps it might give pleasure to the children—found the school waiting for their officers, who for some reason did not make their appearance. So we had our sing, and I preached—saddened by the departure of two girls, old enough to know better, who went out before the preaching, as I afterwards concluded, to *pick strawberries*!

Home—dinner—then on horseback across the hills to S—, where my little congregation seemed to have more of the spirit of devotion. I was refreshed, and encouraged by the evidence of progress—albeit there “remaineth very much land to be possessed.” They have started a Sabbath-school at S—, within the quarter now closing, which bids fair to be a means of great good to the children, as well as to the adults who take part in it. The Sabbath-school at H— wants a *Christian man* for superintendent, to say nothing of Christian teachers, but in all that neighbourhood the man does not seem to be found. Yet I do not despair of seeing fruit at H—, though the soil is exceedingly stony, and the climate cold. On alternate Sabbath I preached at

Elkton, in the new schoolhouse by the church, since 1st April, but efforts are now making, which I trust will be successful, to have the church finished this summer, and at Camp things go on as usual. The Sabbath-school are learning the Shorter Catechism, one question each Sabbath as a general exercise, and some (at least *one*) of the classes are learning the proof text in connection. In the Sabbath-School at E—, (though we have not a Presbyterian for superintendent,) the Catechism is also used. I wish the next generation may have that “form of sound words” in their memory, and not be so easily moved about by every wind of doctrine.

Four weeks ago Father W— assisted me at communion. An old man who had been suspended for intemperance was restored; a beloved sister was received on certificate; there were more present at the Lord's table than I have seen. Father W., who had not visited this county for two years, thought he could see some improvement in the region where he had laboured as a pioneer in the gospel for so many years, giving the field about one-fourth of his time.

I have just taken collections for Domestic Missions, the amount, seven dollars, is enclosed. The contributions of the people to my support this quarter have been quite encouraging. I hope by another year we shall not need so much help from the Board.

Very respectfully, L.

Home Missions.

This is not only a great and good work, but it is a *constantly increasing* work. Every year adding hundreds of thousands to our population, must of necessity increase the demand for labourers and the *means of sustaining them*. This should be understood by the churches. In the successful prosecution of this great and constantly increasing work, we must expect to be called upon to make sacrifices. No enterprise having for its object the general good, can be carried forward vigorously and successfully without personal sacrifice; but whatever of sacrifice or effort we may make here will be in a noble cause; it

will be for the safety of our common country, and the salvation of our countrymen. A member of Congress once said to a friend, "I am a decided friend to the Home Missionary enterprise; it is *the hope of our country*. If our country is saved, it will be by *the spread of the Gospel*." It is even so, it is from a gospel influence alone, we can hope for good laws; and without such influence, even good laws would be of little avail. In such a cause, who that loves his country and the souls of men, will hesitate to make sacrifices? It is encouraging to know that this cause is taking firmer hold of the affections of the people.

RECEIPTS FOR DOMESTIC MISSIONS IN JUNE, 1868.

SYNOD OF ALBANY.—*Pby of Albany*—Charlton ch, from Ladies Domestic Missionary Society, \$9 75; Saratoga Springs ch 66 90; Albany 1st ch 175 11. *Pby of Londonderry*—Newburyport 1st ch Sab-sch 17; Londonderry ch 40 75. *Pby of Troy*—Green island ch 7 316 51

SYNOD OF ALLEGHENY.—*Pby of Allegheny*—Clinton ch 3 01; Pleasant Valley ch 10; Ebenezer ch 7. *Pby of Erie*—Franklin ch 20 40 01

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Annapolis ch 25. *Pby of Carlisle*—Frostburg ch 5; Harrisburg ch 48 49; Shippensburg ch Sab-sch 27 53. *Pby of Lewes*—Cool Spring ch 7; Blackwater ch 9. *Pby of Potomac*—New York Avenue ch, Washington 73 01; Lewinsville and Falls Creek ch 6 201 03

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Oswegatchie 1st ch 30. *Pby of Rochester City*—Webster ch 25; Wheatland ch 15 20 70 20

SYNOD OF CHICAGO.—*Pby of Chicago*—Kankakee 1st ch 14 14 00

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Mrs M A S 25; Holland ch 12 50, of which 5 50 from the Mission Field 37 50

SYNOD OF INDIANA.—*Pby of Madison*—Vernon ch 5. *Pby of Vincennes*—Claiborne ch 2 7 00

SYNOD OF KANSAS.—*Pby of Neosho*—Bethel ch 2 00

SYNOD OF MISSOURI.—*Pby of Palmyra*—Shelbyville ch 12; Clarence ch 8; Rev A Steed and wife 5. *Pby of Southwest Missouri*—Bolivar ch 2 27 00

SYNOD OF NEW JERSEY.—*Pby of Monmouth*—Jamesburg ch 25. *Pby of Passaic*—German ch, Paterson 8 33 00

SYNOD OF NEW YORK.—*Pby of Hudson*—Monticello ch 8 79

SYNOD OF NORTHERN INDIANA.—*Pby of Crawfordsville*—Calvary ch 10; Covington ch 10. *Pby of Logansport*—Wea ch 3 23 00

SYNOD OF OHIO.—*Pby of Wooster*—Clark ch 8 25. *Pby of Zanesville*—Madison ch 28; Muskingum ch 30 66 25

SYNOD OF PACIFIC.—*Pby of Benicia*—Tomales and Bodega chs 24. *Pby of California*—Contra Costa ch 12 25 36 25

SYNOD OF PHILADELPHIA.—*Pby of Huntingdon*—Holidaysburg ch 68 04; Clearfield ch 8 11; Lower Tuscarora ch 120; Sinking and Spring Creek chs 153 60. *Pby of Northumberland*—Centralia ch 30. *Pby of Philadelphia*—South ch,

Missionary Society, of Infant Sab-sch 25; Fifteenth ch, Philadelphia 40, of which 21 from Sab-sch. *Pby of Philadelphia 2d*—Conshohocken ch, Sab-sch 5; Falls of Schuylkill ch 13 462 75

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Blairsville ch 15. *Pby of Clarion*—Clarion ch, add'l 7; Elkton ch 7. *Pby of Ohio*—Pisgah ch 30; Fairview ch 7 60; Miller's Run ch 35 39. *Pby of Redstone*—Mrs Mary S Larimer 100. *Pby of Saltzburg*—Rayne ch 14 03; Children of Leechburg ch 8 60; Centre ch 3; Indiana ch 130; Pine Run ch 19 375 62

SYNOD OF WHEELING.—*Pby of New Lisbon*—Bethel ch 5 61. *Pby of Washington*—Cross Creek ch 98 00; Upper Buffalo ch, from Mrs Ann Danahey dec'd 25; Lower Ten Mile ch 17 25; Washington 1st ch 15; Wheeling 1st ch 50 60 211 52

SYNOD OF WISCONSIN.—*Pby of Milwaukee*—Delafield ch 3 00

Total receipts from churches, \$1936 43

LEGACIES.—Estate of Samuel Garrett dec'd, late of Philadelphia, Pa 62 07

MISCELLANEOUS.—Property sold at Norristown, Pa, and rent 4960 20; "M A L R" Fannettsburg, Pa 10; Mission ch, Santa Fe, New Mexico 100; Mrs Mary Magill, Danville, Pa 3; Miss Walk 2 50; "A B K" 4 80; "A Friend" 10; Rev Peter Hassinger, Arviston, Ill 10; Miss Rebecca Renwick, Davenport, Iowa 125 5225 50

Total Receipts in June, \$724 00
S. D. POWELL, Treasurer,
No. 907 Arch Street, Philadelphia.

CLOTHING.

3 boxes from Ladies Missionary Society of the 1st Pres ch, of Columbus, Ohio, valued at \$425 00

MISSION HOUSE.

No. 907 ARCH STREET, PHILADELPHIA.

Corresponding Secretary—

Treasurer—SAMUEL D. POWELL.

LETTERS relating to Missionary Appointments and other operations of the Board, should be addressed to the Corresponding Secretary, No. 907 Arch street, Philadelphia. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to S. D. POWELL, Esq., Treasurer—same address.

BOARD OF EDUCATION.

THE HARVEST TRULY IS PLENTHOUS, BUT THE LABOURERS ARE FEW; PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST.—*Mat. ix. 37, 38.*

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.—*Ps. lxxv: 4.*

Change in the Financial Year of the Board.

At the annual meeting of the Board, June 19th, it was determined to change the beginning of the financial year so as to commence April 1st, instead of May 1st. Hence that upon which we have now entered will contain but eleven months. This new arrangement will be more convenient for the students of many of our institutions, since it accords better with their vacations; and also for the officers of the Board in preparing their reports to the General Assembly.

It is desired that professors and teachers note this change, and send their quarterly reports of candidates each a month earlier—that is, so as to be presented at the meetings of the Executive Committee and Board on the first Fridays of January, April, July, and October.

The Uses of Summer for the Student.

Winter is the best time for in-door studies, but summer for those which bring us into intercourse with nature, to be for the time her disciples, and hear her speak to us with a living and powerful inspiration; which, though it be not the higher and more precious inspiration of David and Paul, yet utters to us the voice of a living and very present God, full of goodness, wisdom, love, and power. Those who hold much communion with God through nature, receiving her teaching as the best commentary upon his written word, possess nobler and happier ideas of his infinite greatness, his paternal character, his gentle and all-sufficient providence which equally cares for the greatest and the least of living things, and the faithfulness and justice of his government. The earnest Christian should open his inmost soul to these heavenly influences.

The day is thine, the night also is thine;

Thou hast prepared the light and the sun.

Thou hast set all the borders of the earth;

Thou hast made summer, and winter.—*Ps. lxxiv: 16, 17.*

“Believe me, (says the old abbot Bernard) upon my own experience, you will find more in the woods than in books. The streams and the rocks will teach you what you cannot learn of the greatest master.”

And the summer is most necessary to the student as a period of preparation for winter. “The ants are a people not strong, yet they prepare their meat in the summer.” And so students are a people not strong, who must prepare their bodies in the summer for the severe draughts of the winter upon the nervous system. Multitudes of preachers break down just for want of bodily health. The care of the body is a part of our religion, as well as the care of the soul. The employments of summer vacations should then be such as tend to enable us to glorify God with our bodies, as well as with our spirits, which are his. If you would do the greatest amount of good in the world, take heed in time to the claims of the body.

The Soldier of Christ.

The following is the story of a student formerly in the army. It exhibits the influence of many such amidst fearfully trying circumstances, and gives promise of their usefulness, energy and faithfulness in the conflict of the Church of Christ with the powers of earth and hell.

In September, 1861, I enlisted as a private, and went to camp, but before the regiment was organized I took the typhoid fever, on account of which I was obliged to return home, where I remained till my recovery, which required about six weeks. Soon after my return to camp the regiment was ordered to Kentucky, where we had some hard marching to do during the following winter. In the company to which I belonged there were some persons who were favorably disposed towards Christianity, and as far as possible, we tried to be together in one tent. There were ten of us who thus lived together, and were known throughout the entire regiment as the "happy family," on account of the course we pursued. The Testament was our daily companion, which was read by one of our number every morning and evening. It is somewhat remarkable that only two of this number now sleep in Southern graves, while the other eight, after having passed through many battles, have returned to the peaceful avocations of life. During the two years I remained in that regiment we frequently had social meetings for prayer, under the wide canopy of heaven; and although the interest in these meetings was not as great as was desirable, yet I believe they were not without some beneficial influence. The majority of the officers cared for none of these things, and the soldiers were not far behind them in wickedness as a general thing. When the order was issued for the organization of coloured troops, I went before the Examining Board and received the appointment of 1st lieutenant in the — regiment. Here my duties were of an entirely different nature, and I was surrounded by different associates. It was, indeed, a trying time, for nearly all of my brother officers yielded to the influence of the wine cup, and every kindred vice, and it was in vain for me to expostulate with them. After nine months service as lieutenant, I was made adjutant of the regiment, and was detailed as Acting

Assistant Adjutant General of the Brigade, which position I occupied till after the surrender of Lee's army, when I resigned. The coloured men made excellent soldiers, they were controlled with little trouble, and in the battle of Nashville they did splendid service. During the time I was in the army, I was with my command in every engagement in which they participated, among which, were the following: "Shiloh," "Stone River," "Chickamauga," and "Nashville," besides many other small battles. Was captured at Stone River but escaped. Never was wounded, nor so sick as to require hospital treatment after leaving home. In reviewing my life in the army I can say with truth, "saved by grace."

I had no sooner returned from the army, than I felt the obligation resting upon me, and in August, 1865, I again entered upon my studies, after a vacation of four long years. In all the trying scenes through which I passed, the words of the Psalmist were fresh at my memory, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee," and their verity has been fully realized. By what assistance I may receive from the Board, and with what means I have saved from my services to the Government, I hope to be able by the blessing of God to complete my course of preparation without further interruption. I do not desire to become educated simply, but to be useful in winning others to Christ.—*Annual Report.*

What the Church owes to every Candidate.

Young men who purpose to enter the sacred office should, at an early day in their theological, if not of their collegiate, studies, to be taken under the affectionate and watchful care of the presbytery. There are hundreds in our literary institutions who cannot shut their eyes to the cry of perishing souls, and who resolve that they will, if Providence open the way, devote themselves to preaching to them the way of life. But wanting pious counsellors, pressed by their necessities, tempted by advantageous proposals of a worldly kind in other directions, or becoming lukewarm in spirit, they give up their high purpose. They might have been useful, happy, successful labourers in the service of Christ. But now their strength is comparatively, at

best, "spent for nought." It is important then that pastors and spiritual guides search out even the sons of wealthy families, whose hearts may be warm with the desires that should be the direct offspring of gratitude for their own salvation; kindly and wisely assist them in deciding in what course of life they may be useful in their Redeemer's kingdom; and, if they take up the call to the ministry, encourage them to take a hearty interest in good works, form the acquaintance of ministers and other active Christians, and place themselves early in connection with the presbytery—*Annual Report*.

Report of the Geneva Presbyterial Academy, Kansas.

We are now in the middle of our second term. Last term averaged a little over thirty-three in daily attendance.

This term about fifty are in daily attendance, with fifty-nine on the roll. The majority are under fifteen years of age. About twenty are over this age. The public school is taught in connection with the academy, as most of the academy scholars live in the bounds of the district. About fifteen are out of the district. There would be at least thirty scholars in the academy independent of the public school. For a country so new as this, where a majority of the people are just beginning life, our number is quite large.

With the blessing of God upon our labours here, great good can be done for the Church, for the community, and the world. Our influence is already beginning to be felt. Society is settling down, and becoming sober. Men who wish neither the gospel nor education are being filled with better and more substantial families.

There is no place in all Southern Kansas where so many and so good advantages are enjoyed as here. In the midst of a fertile region, and quite a thickly settled community, our prospects are as bright as could be desired. Every indication points to this as a centre of influence in the moral and intellectual world. Our Sabbath evening services are attended by an attentive audience—mostly of young people. The evening service is prepared especially for them. When I first came here, last September, many were very rude and boisterous—now all pay good

attention. I have every reason to believe God is hearing and answering our prayers. My position here as teacher and minister is a very trying and doubly responsible one. I am sometimes almost ready to cry out in despair, "Who is able for such duties?" Then, God is near, and I am content to persevere. I preach twice every other Sabbath.

There are some things we need very much to aid us here in the cause of Christ. We need a good select religious library. Our people are mostly poor, and our academy is not quite paid for yet. Could you do anything to secure us some good books. I mean to write to several of my friends East, and ask their aid. 2d, We need some good philosophical apparatus—this we are willing to do without till we can get a library. 3d, We very much need fifty or more Presbyterian hymn books. I verily believe, if we could get about so many *hymnals*, nearly all these young people, (who are nothing now), would come to be members of our church in a short time. Our congregation have but few books, while the young people love to sing. We have music morning and evening in school—it is one of our studies.

Yours in Christ,
S. M. IRWIN.

An Appeal for the French from a Frenchman.

One who is most anxious to see the Presbyterian Church do more for the French people of this country sends us the following stirring appeal to raise up more ministers for them, and interest our people in gathering them into the church. We are glad to have it to lay before our readers, as our school fund needs replenishing. We must not let the French, German, and other schools suffer. We ask pastors whose churches took up no collection for schools in February to call upon them in behalf of this department. We will be glad to receive help from any quarter.

Many of our French churches in this country have no pastors. Others have pastors; but, alas! what are they? Men who were laid aside in Europe for unsuitableness to the work or other similar causes. These churches, left as "sheep without a shepherd," are sometimes constrained to employ them. How can churches in such circumstances pros-

per? In some places the evil is in the congregation; in others, it is in the pastor. It is very desirable that such a state of affairs should be remedied. It seems to me if our beloved church would take the matter in hand, it could soon be accomplished. If our church would send good ministers among them, supporting them for some time, they could gather around them all the true Christians, who would form themselves into a church, and would almost certainly join us. For the French are, we may say, universally Calvinists. Let them know what Old School Presbyterianism is, and they will at once recognize it as their own convictions. As it is, many good Christians must abide with persons not evangelical. Because if they do not unite together they cannot have Divine ordinances, inasmuch as they are too weak by themselves.

Many think the French are comparatively insignificant in the United States. But let them examine the facts. Let them remember that the French population of New York alone is near fifty thousand. And yet there are but two French churches to accommodate them; and one of them is Episcopalian, a reli-

gion which is not at all calculated to take with the French. They leave Catholicism *entirely*, not to be half Roman Catholics, as the Episcopalians. The French population of Chicago is somewhere about thirty or forty thousand; yet I know of no French church in that great worldly city! And in Missouri, Louisiana and elsewhere there are many. Our church is the most adapted to occupy these fields. I am of the opinion that our church, by proper exertions, could soon gather many of these wandering sheep within her folds.

Twilight Prayer.

At a recent meeting of godly elders of the church it was resolved as follows: That we will unite in a twilight concert of secret prayer at the close of each day, for the revival of religion in all the churches, and for the spread of the gospel throughout the world.

Circulate the Record,

Says the General Assembly, by putting a copy of it in each pew of the church, and paying for it (25 cents a year each) by taking the amount from the contributions to the Boards.

RECEIPTS AT PHILADELPHIA IN JUNE, 1868.

I. FUND FOR CANDIDATES.

<i>Pby of Albany</i> —Hamilton Union ch 8; Kingsborough ch 24 26	\$32 26
<i>Pby of Allegheny City</i> —Sharpsburg ch 33 64; Beacon Falls ch 30 62	64 26
<i>Pby of Allegheny</i> —Clinton ch 5 17; Ebenezer ch 3 50; Mt. Nebo ch 5	13 67
<i>Pby of Blairsville</i> —Union ch 7; Congruity ch 32 95; Salem ch 8; Murrayville ch 29 35 77 30	
<i>Pby of Beaver</i> —Pulaski ch 8 06; New Salem ch 8 50	16 56
<i>Pby of Connecticut</i> —First ch, Hartford 5; South East Centre ch 5; Bedford ch 47	57 00
<i>Pby of Chillicothe</i> —Mrs M A S 25; North Fork ch 10 50; Cynthia ch 5; Marshall ch 5 50; Rocky Spring ch 6 45	52 45
<i>Pby of Carlisle</i> —Big Spring ch	21 50
<i>Pby of Columbus</i> —Truro ch	6 06
<i>Pby of Chippewa</i> —Caledonia ch	4 00
<i>Pby of Crawfordsville</i> —West Lebanon ch 1; Green Castle ch 6 10	7 10
<i>Pby of Dane</i> —Bellville ch 4; Lake View ch 3; Dayton ch 2	9 00
<i>Pby of Des Moines</i> —Whitebreast ch 1; Des Moines ch 6 25	7 25
<i>Pby of Huntingdon</i> —Kishacoquillas ch 18 30; Lower Tuscarora ch 64	82 30
<i>Pby of New Albany</i> —Bloomington ch 6; Sharon ch 4	10 00
<i>Pby of Newton</i> —First ch, Greenwich	35 69
<i>Pby of New Lisbon</i> —Alliance ch	30 00
<i>Pby of New York</i> —First ch. Nyack	7 00
<i>Pby of Ohio</i> —North Branch ch 5 20; Mt Carmel ch 6; Lebanon ch 53; Hopewell ch 3 64; Mingo ch 29; Raccoon ch 50; Fairview ch 8 25; Thos Kiddo 5; Bethany ch 59	219 09
<i>Pby of Philadelphia 2d</i> —Chestnut Hill ch. of which 25 special, 275; Conshohocken ch 5	280 00
<i>Pby of Potomac</i> —New York Ave ch	44 97

<i>Pby of Redstone</i> —Laurell Hill ch	13 30
<i>Pby of Raritan</i> —Amwell 1st ch	15 00
<i>Pby of Saltsburg</i> —Elders Ridge ch 8; West Lebanon ch 2 75; Kittanning ch, add'l 54 28; Washington ch 1 85; Harmony ch 14; East Union ch 6 95; Concord ch 15; Saltsburg ch 46 80	149 63
<i>Pby of Steubenville</i> —Waynesburg and Bethlehem chs	14 00
<i>Pby of Winnebago</i> —Oxford ch 4 15; Robinsonville ch 8 35	12 50
<i>Pby of West Jersey</i> —May's Landing 4; Tuckahoe ch 2 05	6 05
<i>Pby of Wooster</i> —Canal Fulton ch 4 20; Berlin ch 5; Jeromeville ch 5	14 20
<i>Pby of Zanesville</i> —Madison ch	16 00
	\$1318 14

MISCELLANEOUS.

Mrs Mary S Larimer, Redstone, Pa 60; A Friend, N Y 10; Mrs Mary Magill 2	72 00
	\$1390 74

II. FUND FOR SCHOOLS, COLLRGES, &C.

<i>Pby of Allegheny</i> —Freeport, in part	26 00
<i>Pby of Carlisle</i> —Hagerstown ch	36 00
	\$62 00
Total amount acknowledged,	\$1,452 14

WILLIAM MAIN, Treasurer.

BOARD OF EDUCATION.

ROOMS: No. 907 ARCH ST., PHILADELPHIA.
Corresponding Secretary—REV. WM. SPEER, D.D.
Treasurer—WM. MAIN, Esq.

BOARD OF FOREIGN MISSIONS.

Recent Intelligence.

DEPARTURE OF MISSIONARIES.—The Rev. Thomas F. Wallace and his wife, on their return, and Miss Kate McFarren, embarked for the United States of Colombia, June 16th. Miss McFarren is a daughter of the Rev. S. McFarren, D.D., of the Presbytery of Blairsville. She is appointed as a teacher, to be associated with Mr. and Mrs. Wallace at Bogota. The Rev. J. M. Da Conceicao embarked for Brazil on the 23d of June, with health improved by his visit to this country. He preached in the Madeira Portugese churches in Illinois, during his visit, and they were anxious to have him remain with them. The work before him in Brazil, however, is large and encouraging; we trust he will still be prospered in it.

CONVERTS ADMITTED TO THE CHURCH.—The Rev. J. R. Ramsay admitted three more converts to the church among the Seminoles in May. The Rev. F. J. C. Schneider reports two more converts admitted to the church of Rio de Janeiro on the first Sabbath of May. The Rev. J. J. Walsh mentions the admission on the first Sabbath in May, of a young Hindu to the church of Futtehpoore, after having met with much opposition from his relatives. The Rev. C. Mateer reports the baptism of two more converts at Tungchow, March the 29th.

THEOLOGICAL CLASS AT FUTTEHGURH.—The Rev. J. F. Ullmann, May 4th, speaks with warm interest of a class of sixteen students, who have been under his instruction for several months. "More than half of them are very promising young men. They study with a will, and all of them are making progress. The practical exercise of preaching in the bazars and villages is combined with their regular studies, and I trust, with the Lord's blessing upon us, we shall obtain some able workmen, while even those of less ability will become better fitted for their work."

NATIVE LABOURERS FROM CORISCO.—The Rev. C. De Heer, April 16th, refers to a visit he had made to some of the mainland tribes. A Scripture reader of good promise was stationed among the Belingis, and one of the elders of the Corisco church was appointed on itinerant missionary service, "to visit the scattered tribes up the river"—the Muni, we suppose. He speaks of some of the tribes from the interior as now approaching the coast, where they will be more easily within reach of Missionaries.

CIVIL WAR IN JAPAN.—Our letters, dated to the 2d of June, refer to the war between the Mikado and the Taikun as still going on. The former has determined to enforce the law against the Japanese becoming Christians, but it was not likely this could be done. The Taikun's party is a powerful one, and one in the main favourable to progress. The foreign powers were not taking any part in the conflict, but they would insist on the fulfilment of the treaties favouring intercourse with foreign nations. Such intercourse is no doubt desired by many of the daimios or chiefs, as well as by the common people. In the end, a wide door of entrance will be set before the Church in this interesting country; and in the meantime our brethren are pressing forward in their various labours, in safety and peace at Yokohama.

LETTERS RECEIVED.—To July 13th, besides those referred to above, are from the Seminole Mission, to June 11th; Creek, to June 16th; San Francisco, June 5th, mentioning the return from China of one of the converts, and his being employed

as a colporteur among the Chinese emigrants, and also giving notices of the missionary's visit to some of the Chinese in the interior of the State, by whom he and the native assistant were listened to with much interest; Peking, May 9th; Tungechow, May 18th; Shanghai, May 25th; Hangchow, April 2nd; Ningpo, May 14th; Canton, May 21st; Allahabad, May 6th; Futtehgurh, May 4th; Mynpurie, April 27th; Dehra, May 12th; Lodiana, May 8th; Lahor, May 1st, mentioning the arrival of the Rev. Charles B. Newton at that station, and his having entered on his work; Corisco, April 16th; Benita, May 4th; Monrovia, May 15th; Rio de Janeiro, May 26th; Bogota, May 16th, in which the Rev. P. H. Pitkin mentions that four or five persons had expressed to him their desire to become connected to the Protestant Church.

Receipts in May and June.

	From Churches.	From Legacies.	From Miscellaneous.	Total.
1867,	\$10,110	\$5,146	\$14,892	\$30,149
1868,	12,944	1,763	3,613	18,320
Less in 1868,				\$11,828

Increase of Power in Missions.

If we could send out more good men and women to most of our missions, they would be stronger than they now are; and they need this kind of strength. What are three ministers of our Church, and perhaps an equal number from other churches, in the province of SHANTUNG, with its twenty-nine millions of inhabitants? And the same question may be asked concerning other missionary fields. If we had larger funds at command, we could add a certain kind of strength to the missions—in sending out new men, for instance, in training and employing native missionary labourers, in procuring houses for mission families in some places, chapels or schoolrooms in other places, &c. We hope for an increase of strength in our missions in both these respects; but it may take time to secure it; it is not the work of a day; and it is not after all chiefly in these respects that we most need an increase of power.

Given a certain number of good men and women in a missionary field, and it will not be difficult for a careful observer to say that some of them are much more efficient and useful than others. Wherefore? Not solely because they may possess greater talents or learning; in these, they may hardly equal some of their fellow-labourers. But they may have more faith, more love to Christ, more compassion for perishing souls; they may be less under the influence of temptations to live a life of ease, to lose time or strength in minor occupations, to seek comfort or position, or worldly advantage of some kind; they may be more like Brainerd, or Martyn, or Mrs. Winslow, or rather more like Paul the Apostle, yea, more like our blessed Lord, who went about doing good, who was meek and lowly in heart, who counted it as his meat and his drink to do his Father's will, and to finish his work. All good missionaries certainly do possess, in some measure, the spirit of Christ, but all are not equally Christ-like, any more than are all ministers of the churches at home.

We need not extend these remarks, however; they are not made, of course, with the slightest intention of disparaging any labourer on missionary ground; we are indeed grateful for all that is holy, and good, and useful among these labourers. But the purpose of these remarks will be answered, if they should call forth more

prayer in behalf of our missionary brethren. By prayer for them, their power may be largely increased—by prayer for their health, for the preservation of their lives, not only, but even more for their spiritual life and vigour, for their being endowed with large measures of Divine grace, and enabled to feel deeply the love of Christ constraining them to rise to the highest order of service. Twelve men once moved the world, by preaching the gospel to every creature. It was because they were endowed with power, as witnessed in the scenes of Pentecost; and that power was obtained in answer to the prayers of all the disciples—among them, of women, and of men whose names are unknown. Such thoughts as these may rebuke ourselves, here at home, suggesting that too many of us come far short in our duty to our fellow-men; but, nevertheless, let us seek to strengthen the hands and increase the efficiency of our missionary friends by such prayers as we may be able to offer. And let us do this with sympathy for them, as they live among the heathen, and as they are there living for the glory of our common Lord and Saviour. So may the humblest reader of these lines do much—no one can say how much—to increase the power of our missions. This may be done without delay, without waiting for the action of others, and with the great encouragement of knowing that our God is the hearer and the answerer of prayer.

Zenana Schools at Lahor.

In the *Record* of June and July interesting accounts have been given of our missionary work for Hindu women and girls. In most cases the scholars thus taught belong to the poorer classes: it is important to teach them, and their instruction will doubtless exert a great influence eventually on Hindu females of the wealthier families. Some of these may now be taught by missionary ladies, especially by the wives of missionaries, in Calcutta and other cities where many of the Hindus have learnt English. To some extent they may be taught in the interior districts, and they will come more and more to desire the benefits of education. At Lahor, one of our stations, a beginning has been made on a small scale in this good work, as shown by the following extracts from the report of the missions.

Only at this station have schools in Zenanas yet been attempted in our Mission; and the work here has been confined within very narrow limits. The following, from the pen of a Native Christian lady, who, however, is not an employee of the Mission, will show how interesting a field of labour it is: "You want to know something of the women amongst whom I have been privileged to labour. They are four in number,

and all natives of Bengal,—very intelligent and eager to learn. They are much in advance of other females of the country. They have thrown away caste prejudices, given up the worship of idols, and professed faith in the one living God. I thought they would be an interesting class of people to work among; and therefore opened communications with them in March last. I met with a warm reception, and felt encouraged to work. I commenced to teach them English and needle-work. They manifested great aptitude in acquiring these; and in less than four months made so much progress as to be able to read the First Book in English with considerable ease. I never attempted to give them any regular instruction in religion; but whenever opportunity offered, I always spoke to them of the blessed Saviour and his love to fallen man." This lady was obliged to leave Lahore about the middle of the summer on account of sickness in her family. Since then, her work has been carried on by Mrs. Bose. The deep interest shown by these women in the instruction received from their teacher, and the affectionate regard for her they seem to cherish, with the gratitude they have expressed for her pains-taking efforts to enlighten them, are signs of great promise, and would themselves be a rich reward for the labour bestowed on them, even if nothing further were to result from it.

Another Zenana has been the scene of a similar effort; but on a still smaller scale. The learner is the wife of a

Maulavi. He became a Christian last year; but she has never yet, formally, renounced Mohammedanism, though willing to be instructed in the principles of Christianity. She is learning to read Roman Urdu. The teacher is the Bible Woman referred to in another part of this Report.

Jim, a Zulu:

Before and after his Conversion.

We take the following article from the *Presbyterian Monthly* of July. It was written, we believe, by a lady who was a highly esteemed member of one of our churches in this city, and who with her lamented husband, would have been connected with our Corisco Mission, but for considerations of health. This truly remarkable narrative shows that the presence and grace of Christ are with his servant in South Africa. It shows also, we think, that the choice gifts and graces of the best social position and culture are by no means wasted in missionary life among the heathen. And we are sure the striking example which it gives of the duty and encouragement of prayer, will be highly prized by our readers:

I have written to you from time to time of Jim and his history, but as to-day seems a marked day to me in the long waited for answer to prayer in respect to him, I think I will write his history in one letter that you can show to others, and perhaps it may help them. The words which are in my heart to-day are these, "That men ought always to pray and not to faint."

While I have prayed and waited these long months I have sometimes nearly "fainted," and almost thought it was in vain, but to-day I stand still and see the salvation of God. It was the first week after Mr. L—— died that, in Sunday school one afternoon, I was astonished at the magnificent voice of some one in chapel. It was a voice that carried me back to New York and the concerts in the Academy of Music, when some great singer came from Europe. I listened in astonishment at such a voice *there*, and it almost made me fancy myself at home again. Looking to see whence it came, I saw a young man, perhaps twenty-five years old. His face was not as good-looking as

those of many of our natives, but his forehead was so large and full, that a stranger would say he must have more brains than most people, and altogether there was something striking in his appearance.

When we came out I inquired who he was, and they told me he was called Jim, and was a very hard-hearted person; or, as we should say in English, a wild, hard man.

The next day I called the young men to begin their school, and in the evening after nearly all the others had come in, the door opened and he appeared. I spoke to him and he seemed pleased, said he knew how to read and write, had taught himself, but he was anxious to learn arithmetic and many things. His home was three miles away, but as school was in the evening, he would come over every day, and stay with a friend at night, so as to attend. So night after night he came and advanced rapidly in whatever they were all learning.

I selected some of the best readers to form into a Bible class for Sabbath evenings, and when I was talking to some of the young men I casually said, *Jim* was one of those selected for this class. They began to laugh and said, "He won't come. Why, he knows the Bible from beginning to end, and there is not a person, Christian or even missionary, who can reason with him; he has too much brains to be good, and besides he does not think much of *women* for teachers."

Time passed on and I became more and more interested in my scholars, and saw them improve in every way. With *Jim*, however, I continued just in the place where I began. He was always at school, always interested, but I had no more influence over him than I have this moment over the Emperor of France. The universal opinion was that in religious matters, he was as learned as any white man, and was an intelligent, thoroughly studied and open skeptic, perhaps *infidel*.

At this time the religious interest appeared amongst us, and you know a very large proportion of the young men became Christians; all of his class within a few weeks of each other. With all my efforts to see him, I never could succeed in meeting him, excepting his regular attendance at school. I heard of his boasting to one of the people that if I were not a *woman*, he should like to reason with me, for he knew that he could prove to me from the Bible many

things, and that if it were not for making me feel badly, he should like to try.

One Sabbath evening in our Bible class the Spirit was very near us, it was at these times when one and another had come forward to ask the way of salvation. Of the ten, I had hope of eight as being Christians. On this Sabbath evening *Jim* came in for the first time. After the lesson was over, they began talking among themselves. As they sat in a circle the first spoke, and said, "This week I hope I am a Christian." The second also spoke, and so each in turn, the class showed deep feeling and there were many tears. The ninth that night expressed his love to Christ for the first time, and *Jim* was the *tenth*.

When it came to *Jim* I was standing near him, and I turned and said, "Jim what have you to say, you have heard the others speak?" He did not answer, so I began talking to him, and long and earnestly I pleaded with him. All his reply was, "I wish you would stop speaking, I do not love Christ nor believe in him, and I do not want to hear anything more about it." He spoke so that I was unable to keep my tears from flowing, and it was some time before I could become calm. Then once more I told him how he was doing, he who knew so perfectly the plan of salvation, and how the Spirit would be grieved away. I cannot tell all I said, but if I ever pleaded with a sinner it was then, and every one in the room was weeping except himself and me. I told him then I had said all that I could, all that there was to say, and that from that night, although he might see me daily, I never again should speak to him on this subject until he spake first, that there was not anything to say, he knew it all, and he need not fear to meet me again, as these were my last words, but if he died or I died, he was to remember that I had been faithful with him, and in God's sight. He did not reply except by saying, "I am going home," and he rose and left the room.

The remaining scholars seemed perfectly thunderstruck, and almost heart-broken that he should have grieved me so, and then we joined in prayer for him, and then separated. When I reached my room I could not sleep, but after thinking of it I saw but one help, that was to pray for him, for except in God there was no power to turn him. Then and there I resolved to pray, and so prayed earnestly, and then I felt quiet,

and could sleep. The next evening, he was at the school as usual, and appeared as though nothing had happened. Still, as I watched him, it seemed as if he were becoming more and more hardened. During the chapel services he paid no attention in prayer, did not seem to listen to the services, and would not sing, unless at a time he particularly liked. To Sunday-school he would not come, but came sometimes to the vestibule and sat reading his Bible outside. In all the various interests of the young men he took no part, and kept as far from me as possible. He was constantly having discussions with the Christians at the station, and always defeated them, and from the Bible he could so reason against what he the missionaries said, that if a man listened to him he could almost make him believe like himself. It was true what they said of him, that he knew the Bible in all parts, chapter and verse, and there was not a doctrine or a fact he had not read, and made up his mind what it meant.

About this time one of the young men fell into great sin, and *Jim* led him on deeper by his power of reasoning and proving, till he well nigh made shipwreck of the man whose mind was less strong than his, so that he was unable to cope with him. My heart was very much discouraged for him at this time, and my prayer was well nigh "fainting." But a few weeks after I needed some one to build my school house, and being away, I wrote to him, asking him to take charge of it. He wrote me such a pleasant letter in reply, that it seemed to encourage and help me. He seemed so unlike all the others in this one thing, the caring for me; all the others had by degrees, some sooner, some later, come under my influence. They would listen to my slightest wish about everything, and all their concerns were known to me. He laughed at them for it, and when they were kind to me, or did as I said, or told me their troubles, &c., it was sure to bring a word of irony or ridicule from him. Many of them were very careless at first regarding their clothes, as to cleanliness or rags, but soon this vanished. I could not bear to see *Jim* so, and did everything to persuade him to alter; but he said, "Oh, it is good enough; I like it, and that is enough; much obliged to you, but I do not wish it otherwise."

As I said, I asked him to build, and on my return, as I was obliged to go to the place, I saw more of him, and more

and more was I impressed with the wonderful power he might exert for good or evil. I found then for the first time that I was beginning to have the least bit of his regard. One day, when, in speaking of a verse, I took the Greek and referred to it, he seemed to think if I was a woman I knew something. All these months he had not been to Bible class, but continued regularly at evening school. When I found he was becoming less distant, I suggested his learning to sing by note, as he had such a fine voice, and when he had learned, which was very soon, I gave him charge of the bass to teach the others at our evening singings. I think it was soon after this that he came again to Bible class one evening, but as he said something which offended one of the others, he told me the next day he should never come again.

It is not easy for me to tell how the change began. I think the first indications were more attention to his dress. I no longer had to feel sorry to see one who really was so superior, looking worse than those who were not fit to be his associates. As he did my work, I kept throwing responsibility on him, and making him feel that I did not think him so hardened as others did, and I consulted him a great deal about many things. He began to come regularly to the Bible class, and often when subjects came up he would come to me during the week and talk about them. I saw, too, by degrees his tone changed. He no longer tried to dispute everything, to argue that prayer was of no use, that everybody would be saved, and dozens of other such ideas.

In our frequent talks on religious subjects, I never spoke to him of himself, and only from his general remarks could I see the change in his thoughts and feelings. I heard also from a boy living in the same house that "Jim had prayers with them all every night," and I heard of his praying elsewhere. I saw his conduct in chapel so different, and his coming into Sunday-School and every other meeting, which before he never regarded. As these changes took place in his relations to others, with myself he became the most thoughtful and docile of all my pupils. I could not say "I wish" about anything, but it was done, and he never would do the smallest thing without asking me, beginning then to say "mother," which the others had called me for many months. I began to hear the people talk of "the great change in Jim."

Now, if any one disputed a part of the Bible, he reasoned and convinced them, and now, any word against the Bible or in favour of evil was taken up by him, and the objector silenced. I asked him if he would take my Sunday noon Bible class of young men, and the next Sunday with his Bible he came, and since then I have no words to tell you all the good he has accomplished with that class.

I began by degrees to depend on him to help me everywhere, and no one dared say anything out of the way when he was near. You may smile, but all this time he was becoming the neatest person to be seen anywhere. In our talks of the Bible he never said "I am so," but in remarks such as, "we find when we pray," or other words, I could see his rapid growth in Christian life from week to week.

About this time the girl to whom he was engaged, a noble Christian girl, came to me one day and in talking said, "You cannot know the wonderful change in Jim; perhaps you remember the night at Bible class so long ago, when you spoke to him of himself. He came home early, I was stopping at John's, where he lived. He came in and threw himself down. We said, 'Where is John?' 'At school,' he answered. 'Why did you come home first?' 'Hush,' he called out, so we waited until John came. He said Jim had talked badly to you and broken your heart. The next day, Jim said 'You had talked to him and he could overthrow your arguments, but he would not because you were a woman, and you asked him if he did not believe; you spoke to him because you loved him and wanted him to be saved, and he said he would not be talked to so, he did not believe in Christian love at all.'" "To-day," added she, "I was in my garden, and he came out, sat down and said, 'Do you remember that night?' I said 'Yes.' Then he added, 'Zita, to-day I am a little child. The first thing that conquered me was our mother's love. I learned to see her love in giving up her home to come to me; from that I learned the love of Christ. God helping me I am her child till death, and my Saviour's through eternity.'"

The girl was speaking with tears when she said, "I always loved my husband for his greatness, but thank God through you now I can love him for everything."

Since Jim began to teach, the people ask for him to teach them, as "he

knows how so much better than others," and his time has been much occupied in such work. Last evening, Unbyana, one of our native missionaries, came and preached from the text, "Come over and help us," a very powerful sermon and full of earnestness. This morning I was writing in the school house when Jim came in. It is such an every day thing, his coming now to see if there is anything for him to do to help me, that I thought nothing of it. He sat down and we talked of one thing and another. He soon said, "What a splendid sermon we had last night, I could sit all day and listen and it stirs me so." I said, half smiling, "Why, Jim, why don't you go if you like such words?" He replied, "I shall if I live a few months longer." I looked up in surprise and said, "Are you in earnest?" "Yes, mother." "But I heard you say sometime ago, nothing would induce you to be a missionary." "Yes, you have heard me say a good many other things. I speak first now, so you cannot say you recalled your words of that Sunday night so long ago, I came to tell you of my heart, how it loves the Saviour." I said, "I have known that a long time." "Yes, but I speak first and from to-day let us talk much, and as I said, I wait to prove myself, for my heart was very bad, and if God gives me power, before long I shall be far away among the heathen. I know

I have power, I know I am wise in the Bible and in its truths, and if I have a gift from God I shall be able to bring many to love Him. And now while I live, I pray for power to work here and that they may be fitted for great good in this world."

It is useless to tell you all the words we spoke, or how when he sat down he began writing off the music of a chant, and asked me to try it with him, his voice was true and clear, while mine trembled with the great joy I had found this day. And now while he is doing his work among the sick and ignorant, who was almost a Saul in evil, and will be a Paul to his nation in good, I thank my God for not having fainted, and if I could speak to those who pray long and almost faint I would say: "Men ought always to pray and not to faint."

How can the heathen be saved when they do not even know that there is a heaven where there is nothing but happiness, and a hell where there is nothing but woe? Besides, even if they knew this, they do not know how the one is to be gained, or the other avoided; for they have never heard that Jesus Christ died to save sinners. Ought not something to be done immediately to teach them? Will not you try to do something for them?
M. S. C.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS, IN JUNE, 1868.

SYNOD OF ALBANY.—*Pby of Albany*—Second ch Albany 120 81; 1st ch, Batchellerville 9 50; 1st ch, Albany 435 73. *Pby of Londonderry*—Second ch, Newburyport 64 14 630 89

SYNOD OF ALLEGHENY.—*Pby of Allegheny*—Harrisville Sab-sch 17, Bequest of little Boy 3 50 = 20 50; Sunbury ch 7 13. *Pby of Allegheny City*—Bridgewater Sab-sch, Miss S Kennedy, dec'd 20. *Pby of Erie*—Petroleum Centre ch 38; Harmonsburg ch 9 20 94 83

SYNOD OF BALTIMORE.—*Pby of Carlisle*—Upper Path Valley Sab-sch 39 50; Harrisburg ch 186 48; Monaghan ch 5. *Pby of Potomac*—New York av ch, Washington 72 99 303 97

SYNOD OF CHICAGO.—*Pby of Bureau*—Camden Mills Sab-sch 1. *Pby of Rock River*—Franklin Grove Sab-sch 1 15; 1st German Sab-sch, Galena 6 50. *Pby of Warren*—North Henderson Sab-sch 7 50 16 15

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Mrs M A S 25; New Market ch 7 75; French ch 6 80. *Pby of Cincinnati*—Somerset ch 13 39; 7th ch Cincinnati mo con 13 30. *Pby of Sidney*—Union City ch, A member for Africa 1; St Mary's ch 2 69 24

SYNOD OF ILLINOIS.—*Pby of Bloomington*—Waynesville Sab-sch 2 00

SYNOD OF INDIANA.—*Pby of Indianapolis*—Union ch 9. *Pby of Vincennes*—Claiborne ch 5 30; Carlisle

Sab-sch 1 70. *Pby of White Water*—Greenleaf Sab-sch, for Miss Brown's Mission 99 69 115 69

SYNOD OF KENTUCKY.—*Pby of West Lexington*—Hopewell ch 20 00

SYNOD OF MISSOURI.—*Pby of St Louis*—German Bethel Sab-sch 7; Bethlehem ch 15 00 22 00

SYNOD OF NEW JERSEY.—*Pby of Burlington*—Second ch, Camden 47 57. *Pby of Elizabethtown*—Elizabethport ch 25; Loganville Sab-sch 3 65. *Pby of Monmouth*—Jamesburg ch 30. *Pby of Newton*—Belvidere ch, Mrs D C Blair 5; Newton Sab-sch, to ed boy in China 37 50. *Pby of New Brunswick*—Bound Brook Sab-sch 20; Hamilton Square ch 50. *Pby of Passaic*—Third ch, Newark mo con 28 90, Sab-sch for Brazil 10. Truth Seekers 9. Buds of Promise 10, Goble Memorial 10 = 67 90; 1st ch, Morristown for Corisco 800; mo con 32 66; Wickliffe ch mo con 8 53; Central ch, Orange 125. *Pby of Susquehanna*—Pawanda ch 30. *Pby of West Jersey*—Cape Island Sab-sch 5 50 1,288 31

SYNOD OF NEW YORK.—*Pby of Connecticut*—South East Sab-sch 10. *Pby of Hudson*—Florida ch mo con 5; Hopewell ch 35 35; Monroe ch mo con 6 20. *Pby of Long Island*—Sweet Hollow ch, young people's prayer-meeting 23 45. *Pby of Nassau*—Genevan ch to con E Trumbull Lee Life member 44 54; Astoria ch mo con 25; German ch, Williamsburg 10; 1st ch, Brooklyn mo con 56 53; S 3d st ch, Williamsburg mo con 32 50; Jamaica ch mo con 49 19. *Pby of New York*—University Place ch mo con 22 25;

1st ch, Jersey City mo con 53 69; Brick ch mo con 90 28; Brick ch Mission mo con 10 68; Chelsea ch mo con 17 50; Twenty-third St ch, New York 25; Palisades ch, Dr Agnew 20. *Pby of New York 2d*—Scotch ch, New York, John T Johnston 250, Mrs John Ferguson 30=280; Washington Heights ch 20; South Greenburg ch 540 43. *Pby of North River*—Calvary ch, Newburg 29; 1st ch, Newburg 150, Sab-sch 50 = 200
1,611 99

SYNOD OF NORTHERN INDIANA.—*Pby of Crausfordsville*—Green Castle ch 17 86

SYNOD OF OHIO.—*Pby of Columbus*—Blendon Sab-sch, for sch at Bangkok 10. *Pby of Zanesville*—Madison ch 27 37 00

SYNOD OF PACIFIC.—*Pby of Oregon*—Portland ch 77 55, Mr Roberts 7 = 84 55. *Pby of Stockton*—Sacramento ch 25 65; 1st ch, San Francisco mo con 33 75 143 95

SYNOD OF PHILADELPHIA.—*Pby of Donegal*—Bellevue ch 70 90; Waynesburg ch, add'l 7 50. *Pby of Huntingdon*—West Kishacoquillas ch, for Rio Chapel 2; Bethel Sab-sch 1 20, Petersburg Sab-sch 1 60 = 2 80; Mountain Sem'y, Sigma Literary Soc'y 21 50; Beulah ch 13 35. *Pby of New Castle*—Dying bequest of T L S 2 50; Benevolent Fund of New London ch 120. *Pby of Northumberland*—Jersey Shore ch 51; Lycoming Sab-sch, to sup Dina Nath in India 40. *Pby of Philadelphia*—Westminster Sab-sch 10. *Pby of Philadelphia Central*—Belmont Sab-sch 10 356 55

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—New Alexandria ch, for Bogota Chapel 159 27; New Salem ch 31 95, Rev W G Taylor 5, Rev J W Walker 5, Mrs Mary McMullen 15, Rev T D Ewing 25, for do = 71 95; Congruity ch, for do 30 75; Blairsville ch, for do 65 25; Ligonier and Pleasant Grove chs, for do 71; Unity ch, for do 48; Poke Run ch, for do 21 80; Murraysville ch 42, for Bogota 40 = 82. *Pby of Clarion*—Brookville Sab-sch 75; Callensburg ch 16; Clarion ch 14 50; New Rehoboth ch 4 60; Bethesda ch, Ladies' Miss'y Soc'y 18 50, A Friend 10, W H Simpson 1, Erastus 1 = 30 50. *Pby of Ohio*—Shady Side ch mo con 22 88; Canonsburg ch 20, Sab-sch to con Miss Elizabeth E Smith *Life member* 34 = 54; Union Sab-sch 17 20; Central ch Sab-sch, Pittsburgh 38 37; Mansfield ch 32 75, Sab-sch 10 50 = 43 25; Mount Carmel ch 5 25; Fairview ch 7 50; Lawrenceville ch 93 05; Montours ch 25 50. *Pby of Redstone*—Mrs Larimer 100. *Pby of Saltsburg*—Elders Ridge and West Lebanon chs, for Bogota 23 33; Glade Run Sab-sch 20 22, Little Anna Rupert 60 cts = 20 82; Concord ch 30; Harmony ch 50 31; Mechanicsburg ch 8 18; Plum Creek ch 34 1,264 26

SYNOD OF ST. PAUL.—*Pby of St Paul*—Greenleaf ch 4, Sab-sch 1 50 5 50

SYNOD OF SANDUSKY.—*Pby of Findlay*—Van Wert Sab-sch, Mr Scott's class 1 50

SYNOD OF SOUTHERN IOWA.—*Pby of Iowa*—West Point Sab-sch 4 75

SYNOD OF WHEELING.—*Pby of New Lisbon*—Poland ch 87, Fem Miss'y Soc'y 30 = 117; Alliance ch 33. *Pby of Steubenville*—First ch, Steubenville Sab-sch 25; Wellsville Sab-sch 14 80. *Pby of Washington*—First ch, Washington 95 73; 1st ch, Wheeling 51; Burgettstown ch 30; Pigeon Creek ch 14 32 380 85

SYNOD OF WISCONSIN.—*Pby of Winnebago*—Kilbourn City ch, Children's Cent Soc'y 5 00

Total received from churches \$6,391 58

LEGACIES.—Estate of Geo Freeman, dec'd, for Alexander High School, Liberia 412 50; Estate of Thomas Lloyd, dec'd, Tiffin, Ohio, less tax 732; Less expenses in Bostwick will case 200 964 50

MISCELLANEOUS.—W H 5; Rev Peter Hassinger Aviston, Ill 10; Gen Loomis 5; M L S 100; M L Richie, Kan 10; E E, Oxford, Ohio 10; Mrs Robert Patterson, Sing Sing 50; Mrs Hannah Leason, Butler Co, Pa 35; Griffith R Williams to con Nathaniel Remson, N Y, *Life member* 50; A Friend, Hopewell, N Y 10; 3d av Mission Sab-sch,

N Y, "The Cheerful Givers" 4; For the Lord 5; Rev E C Wines, D.D. 10; Two Children 1; Miss H Holland, for Waldenses ch at Naples 30; A D Taylor, Athens, Ill 25; Mrs Rebecca Renwick, Davenport, Iowa 125; Summit Sab-sch and class No eight 3; A B Noble, Boardman, Ohio 3; Baby Paul, Benita 1; Theodore Jones, Preston, Wis 16; J W and V L Morton, Chester Co, Pa 10; Miss Walk 2 50; A Friend 2 516 50

Total Receipts in June, 1868, \$7,872 58

WM. RANKIN, JR., Treasurer.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to the Rev. JOHN C. LOWRIE, or Rev. DAVID IRVING, Secretaries, Mission House, Centre street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR., Esq.,

MANUAL OF MISSIONS; containing Sketches of the Foreign Missions of the Presbyterian Church, Memoirs of Missionaries, General Missionary Statistics, by John C. Lowrie. Published by William Rankin, Jr., 23 Centre Street, New York. Price 1 25. Postage 20 cents.

THE FOREIGN MISSIONARY.—Two editions of this publication are printed. The *Pamphlet* edition is published monthly, at 50 cents a year for each copy. It is sent free, when desired, to donors of ten dollars and upwards, and to the ministers of our churches.

Of the *Newspaper* edition, a copy is sent free of charge, except for postage, to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

Address for either edition, "The Foreign Missionary," Mission House, 23 Centre st., New York.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

LETTERS to BRAZIL and NEW GRENADA may be sent direct from any post office, and need not be forwarded to the Mission House. The steamer for Brazil leaves New York on the 22d of each month; postage, 10 cents on each ½ oz. weight. Steamers for Aspinwall leave on the 1st, 11th, and 21st of each month; postage to Bogota, 18 cents.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the Steamers nearest the first and fifteenth of each month. *Postage*: from New York to LIBERIA and CORISCO, 22 cents for each ½ oz weight; to SIAM 34 cents for each ½ oz weight; to INDIA *via* Southampton 22 cents for each ½ oz weight; to CHINA and JAPAN, *via* San Francisco 10 cents for each ½ oz weight; to U. S. of Colombia, 18 cents for each ½ oz weight. The steamer for BRAZIL leaves on the 23d of each month; postage 10 cents for each ½ oz weight. Postage on newspapers 6 cents each. The postage on letters and newspaper's must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post-office stamps to the Mission House.

BOARD OF PUBLICATION.

PUBLISHING HOUSE, 821 CHESTNUT STREET, PHILADELPHIA.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, manuscripts and books offered for publication, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, D.D., Corresponding Secretary and Editor, No. 821 Chestnut street.

All communications, reports, remittances of money, donations, and orders for books, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage, Business Correspondent, and Treasurer.

Subscriptions to *The Record*, and the *Sabbath-School Visitor*, and payments for the same, to be addressed to Mr. PETER WALKER.

Trials of a Colporteur.

From the prairies of Northwestern Iowa a colporteur writes as follows :

“I stated in my last that I was going northeast. I travelled in that direction as far as I could, and I found the roads in such a condition that I could go no farther. I got into a very bad place and mired my horse and buggy in mud and water not less than four feet deep. While I was reaching forward to free my horse, my watch became unhooked and fell into the mud. As soon as I got the horse on *terra firma* I returned to search for the watch, and this search occupied the remainder of the day. I plunged in and found the watch after a long and diligent search. I then led my horse some distance around the slough, hitched him to the rear of the buggy, drew it out and changed my course to the southwest. Since then I have travelled over entirely new ground, where neither minister nor colporteur has ever been. Ninety per cent. of the people I have met have minds as dark as a starless midnight. No ray from the Sun of Righteousness has ever shone upon them. Many of them are willing to read, but have no means with which to purchase books or papers. Under such circumstances I have given away more, perhaps, than I should have done. But I could not help it.

“Last night I reached a house at dark, where I found the husband and wife had been members of our church in the East. *For eleven years* they had not heard a Presbyterian sermon. How glad they were to see me! This man has just told me of two more Presbyterian families living some nine miles west. These I hope to see to-day. In the same settlement are a number of others who know not Christ. I don't expect to sell them many books, but possibly I may do them some good by conversation, prayer, and the distribution of suitable tracts.

“I have not time to write the half I would like.

J. S. L.”

A Good Gift for Missionaries.

The Board has continued to send copies of “*Hodge on the Atonement*” to our missionaries, as far as gifts of money were received for the purpose. The following is an acknowledgment from one of them.

_____, Minnesota.

My Dear Brother,—“*Hodge on the Atonement*” has just been received

by mail. I have desired to possess this work from its first appearance, and I desire to render my heartfelt thanks to the kind donor thereof. No more suitable publication could be forwarded to the missionaries of our church than this, and it comes to cheer them amid their toils, and remind them that they are not forgotten by those who are able to send these gleams of sunshine into their homes and hearts. I trust all our missionaries will receive a copy of this most excellent work. K.

The Power of Tracts.

"God hath chosen the weak things of the world to confound the things which are mighty."
—1 Cor. i: 27.

"It is my conviction," says a popular writer, "that more will have to be done through the press. . . . Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth; the teachers of all classes; the benefactors of all lands."

Christian reader, what are you doing for the Lord in this promising field of happy service? You profess to love Him. If your profession be truthful, will it not lead you to work for Him? You cannot say you can do nothing. Every one can do something; and God can use the weakest things to accomplish the most glorious results. A tract handed to a neighbour may be, through God's grace, a richer gift to him than the wealth of the world. Work, then, wherever and whenever you can, and pray for a blessing on every messenger of glad tidings that you scatter.—*Selected.*

Sabbath-school Books Blessed.

A correspondent of the *Presbyterian* recently communicated the following interesting paragraph:

The little missionary church organized about a year ago at Oquawka Junction, Illinois, is experiencing a very refreshing work of grace. Not less than twelve persons profess to have found the Saviour during the series of meetings commencing with the week of prayer. Six have already united with the church, and several others expect to do so at the next communion. The interest still continues. The pastor of this church is the Rev. William Keiry, recently a member of our Northwestern Seminary,

and formerly an efficient colporteur of our Board of Publication. If an allusion to any one of our Boards can be allowed, I will say that Mr. Keiry tells me, in his letter, that he finds that part of his education which was received in the colportage work of the Board, of great advantage to him in his present field of labour. It is both an interesting and suggestive incident that, among the recent converts to Christ, is a Sabbath-school scholar whose conversion can be traced directly to the reading of the books in a "second-hand," but well preserved Sabbath-school library, which was donated to the school. These books were part of about five hundred volumes which at the suggestion of the Rev. Dr. Richardson, were placed at the disposal of your correspondent by the Sabbath-school of the First church of Newburyport, Massachusetts, and were distributed among our poor and destitute schools in the North-West. With such an incentive before them, will not other schools preserve their books, and make a similar disposition of them?

A Grant acknowledged.

A missionary in the extreme southwestern portion of Missouri, to whose Sabbath-school a library was recently granted by the Board, speaks of its reception as follows:

"Dear Brother:—The books have come and many thanks for them. I wish you could be present at one of the sessions of our school. I know you would be delighted if you could peep into our 'upper room,' on the Sabbath at 3 P. M., and see the number of little ones gathered in to learn from our lips the precious story of the Cross. We have now over one hundred members of our school, and our brethren seem determined by the blessing of God, to make it a nursery of truth and piety. Your timely donation will make a good beginning for our library. Additional books we must soon have. In our Bible classes there are not less than thirty young persons just now of an age when it is important to put into their hearts good wholesome reading matter. How to supply this want, and procure papers for the whole school, taxes our ingenuity. As yet the way is not clear. Our pecuniary resources are quite limited. Out of these a hall has to be rented, and fitted up for services, and the pastor's salary raised. It will therefore, as you see, require some head working as well as heart-moving to obtain the funds necessary to make our school a success.

J. W. P."

NEW PUBLICATION.

The Theatre. By the Rev. W. P. Breed, D. D. 18mo. Pages 35. Price 5 cents.

A timely, able, and impressive treatise upon the real character of the theatre, and the invariable and inevitable effects produced by it upon all who come within the sphere of its influence. In

these days there is not only a revival of theatrical representations in our cities and large towns, but also a fatal degeneracy in the quality of its exhibitions. In this little work Dr. Breed has given a plain and solemn warning against this most pernicious and soul-destroying class of amusements. It would be well

for pastors and others to place the tract in the hands of all young persons who

have been or are in danger of being enticed into the theatre.

DONATIONS RECEIVED FOR THE COLPORTAGE AND DISTRIBUTION FUNDS OF THE PRESBYTERIAN BOARD OF PUBLICATION, SINCE LAST ACKNOWLEDGMENT.

<i>Pby of Albany</i> —Kingsboro ch 21 85; State Street ch. Albany 105 20; Carlisle ch 5; Esperance ch 5; Schenectady ch 69 84; Albany 1st ch 69 25	\$276 14	<i>Pby of Muncie</i> —Indianapolis 1st ch 24 25; New Castle ch 3 88	23 13
<i>Pby of Baltimore</i> —Harmony ch 27 00		<i>Pby of Nassau</i> —Rose Street ch	25 00
<i>Pby of Bloomington</i> —Farmridge ch 8; Deer Creek ch 6; Towanda ch 18; Sab-sch 2; Mackinac ch 4	38 00	<i>Pby of Nashville</i> —Columbia 1st Coloured ch 12 00	
<i>Pby of Buffalo City</i> —Calvary (Buffalo), add'l, ch 10; Aldon 1st ch 4	14 00	<i>Pby of New Albany</i> —Sharon ch 3; Bloomington ch 11; New Albany 1st ch 40 50; German ch 5	59 50
<i>Pby of Bureau</i> —Princeton ch	27 25	<i>Pby of New Brunswick</i> —Lawrence ch	57 00
<i>Pby of Burlington</i> —Mt Holly ch	5 00	<i>Pby of New Castle</i> —Fagg's Manor ch 69 35; Parksburg ch 3	72 35
<i>Pby of Carlisle</i> —Paxton ch 33; Green Castle ch 35 75; Harrisburg ch 62 71; Silver Spring ch 19 25	150 71	<i>Pby of New Lisbon</i> —East Palestine ch 2; Leetonia ch 3; Columbiana ch 2; Alliance ch 32 75; Bethel ch 4 70; East Liverpool ch 7; Mill Creek ch 5 25	56 70
<i>Pby of Cedar</i> —Marion ch 12 50; Summit ch 18; Muscatine ch 14 70; Davenport 1st ch 20; Mechanicsville ch 2 55	67 75	<i>Pby of New York</i> —University Place ch 116 05	
<i>Pby of Chicago</i> —Earlville ch 6; Harvard ch 5 20; Chicago 1st ch 40	51 20	<i>Pby of New York</i> 2d—Peekskill ch	33 10
<i>Pby of Chillicothe</i> —Mrs M A S 25; North Fork ch 10 50	35 50	<i>Pby of Newton</i> —Yellow Frame ch 9 76; Hacketstown ch 63; Stroudsburg ch 10; Upper Mt Bethel ch 4	86 76
<i>Pby of Chippewa</i> —La Crosse 1st ch 3; Caledonia ch 4	7 00	<i>Pby of North River</i> —Kingston ch	9 20
<i>Pby of Cincinnati</i> —Cummins ville ch 6 25; Pleasant Ridge ch 14 20; Central ch 75 37	95 80	<i>Pby of Northumberland</i> —Mahoning ch, add'l 6 00	
<i>Pby of Connecticut</i> —Yorktown ch 22; Hartford 1st ch 17; South Salem ch 30	69 00	<i>Pby of Ogdensburg</i> —Rome ch	6 00
<i>Pby of Crawfordsville</i> —Green Castle ch 10 40; Terre Haute 1st ch 16 40	26 80	<i>Pby of Oxford</i> —Hamilton ch	48 50
<i>Pby of Dane</i> —Belleville ch 3; Dayton ch 2; Lake View ch 4	9 00	<i>Pby of Peoria</i> —Peoria 1st ch 54; French Grove ch 5	59 00
<i>Pby of Des Moines</i> —Indianola ch	4 55	<i>Pby of Philadelphia Central</i> —Central ch, Phila	146 86
<i>Pby of Dubuque</i> —Zion ch 2 63; Scotch Grove ch 6	8 65	<i>Pby of Philadelphia 2d</i> —Abington ch	30 20
<i>Pby of Ebenezer</i> —Maysville ch 22; Ashland ch 48 75	70 75	<i>Pby of Ruritani</i> —Amwell 1st ch	14 00
<i>Pby of Elizabethtown</i> —Metuchen 1st ch 4; New Providence ch 18; Pluckamin ch 4; Westfield ch 30 75	56 75	<i>Pby of Redstone</i> —Laurel Hill ch	13 30
<i>Pby of Erie</i> —Fairview ch	7 00	<i>Pby of Rochester City</i> —Seneca ch	15 37
<i>Pby of Fairfield</i> —Liberty ch 2 25; Ottumwa ch 5	7 25	<i>Pby of Saltsburg</i> —Centre ch	4 00
<i>Pby of Findlay</i> —Truro ch 3 35; Blanchard ch 4 50	7 85	<i>Pby of Saline</i> —Friendville ch 7; Richland ch 5 80; McLansboro ch 2	14 80
<i>Pby of Fort Wayne</i> —Kendallville ch	15 00	<i>Pby of Sangamon</i> —Farmington ch	8 10
<i>Pby of Frankville</i> —Lime Spring ch	5 15	<i>Pby of Sawyer</i> —Mt Sterling ch 5; Perry ch 9	14 00
<i>Pby of Genesee River</i> —Bath 1st ch 8 75; Tinscarrora ch 5	13 75	<i>Pby of South West Missouri</i> —Bolivar ch	2 00
<i>Pby of Highland</i> —Salem ch	1 25	<i>Pby of St Clairsville</i> —Kirkwood ch 12; Cadiz ch 20; Crab Apple ch 12 50	44 50
<i>Pby of Hocking</i> —Barlow ch 5 15; Decatur ch 2 60	7 75	<i>Pby of St Louis</i> —Kirkwood ch	52 85
<i>Pby of Hudson</i> —Hopewell ch	12 10	<i>Pby of St Paul</i> —St Anthony ch 12; St Paul Central ch 40 85	52 85
<i>Pby of Huntington</i> —Clearfield ch 7 90; Shirleysburg and Mt Union chs 18 20; Bellefonte ch 144 50	170 60	<i>Pby of Susquehanna</i> —Terrytown ch 2; Orwell ch 3	5 00
<i>Pby of Indianapolis</i> —Shiloh ch 1 60; Prospect ch 3 25	4 85	<i>Pby of Transylvania</i> —Bethel Union ch 13 50; Providence ch 13 50; Kirkwood ch 5; Lebanon ch 56; Harrodsburg ch 69 20; Perrysville ch 37 25; Springfield ch 24; Pleasant Grove ch 37 40	240 85
<i>Pby of Iowa</i> —Mt Pleasant Ger ch 2; Burlington ch 2 80	4 80	<i>Pby of Troy</i> —Troy South ch	10 00
<i>Pby of Kaskaskia</i> —Elm Point ch	4 00	<i>Pby of Upper Missouri</i> —Savannah ch	7 00
<i>Pby of Logansport</i> —Delphi ch 5; Remington ch 4; Indian Creek ch 2 50; West Union ch 2 50; Rensselaer ch 6 40	20 40	<i>Pby of Vincennes</i> —Princeton ch, "Rev Hugh H Patten"	10 00
<i>Pby of Long Island</i> —Huntington 2d ch 40; Middletown ch 8	48 00	<i>Pby of Vinton</i> —Salem ch	3 00
<i>Pby of Louisville</i> —Chestnut Street ch, Louisville	91 55	<i>Pby of Warren</i> —Prairie ch 5; Galesburg ch 1	6 00
<i>Pby of Madison</i> —Donaldson ch	2 00	<i>Pby of Washington</i> —Cross Roads ch 7; Fairview ch 4 63; Wheeling 1st ch 24 60	36 23
<i>Pby of Marion</i> —York ch 2; Marysville ch 9; Milford Centre ch 5 55	16 55	<i>Pby of West Jersey</i> —Fislerville ch 16 30; May's Landing ch 3 07; Tuckaohoe ch 1	20 37
<i>Pby of Maumee</i> —Hicks ville ch 3 50; Union ch 2 10	5 60	<i>Pby of West Virginia</i> —Hugh's River ch 10 35; Fairmount ch 5; Grafton ch 7	22 35
<i>Pby of Miami</i> —Gettysburg ch 11 05; Springfield 2d ch 38; Dayton 1st and 3d chs 49 58	98 63	<i>Pby of White Water</i> —Ebenezer ch	4 57
<i>Pby of Michigan</i> —Woodhull ch	2 25	<i>Pby of Winnebago</i> —Winneconne ch 4; Portage City ch 8; Depere ch 13; Robinsonville ch 9 55	34 55
<i>Pby of Milwaukee</i> —Port Washington ch	2 50	<i>Pby of Zanesville</i> —Madison ch 20; McConnellsville ch 7; Coshocton ch 13 55	40 23
<i>Pby of Missouri River</i> —Iberia ch	10 50		
<i>Pby of Mohawk</i> —Park Central ch 40 22; Oswego 1st ch 132	172 22		
<i>Pby of Monmouth</i> —Squan Village ch	5 00		

MISCELLANEOUS.

D M Fair 4 40; "A Friend" 10; "A Friend of Christ" 1 50; "C" of New York 5; Rev W S Steele 20; Mrs Mary M McGill, Danville 2; "G M," New York 3; "A S" 3; Hattie A Birchard 75 cts; Mrs M E B and Daughters 100; By J M Barrick, Miss E G 1 50; Mrs. F G Lewis 4 50; V L M 1 50	58 75
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\$3,364 30

WINTHROP SARGENT, Treasurer.

BOARD OF CHURCH EXTENSION.

Corresponding Secretary, Rev. H. I. Coe.

Treasurer, DAVID KEITH, St. Louis, Mo.

A Cheap Church.

By special request we republish the following article which appeared some years ago in the *Record*.

In these troublous times many feeble churches are at their wits' end to secure a place of worship. Their diminished resources, at home and abroad, forbid the erection of the humblest sanctuary of ordinary construction. To such, the subjoined reply to an inquiry addressed to the Rev. Dr. Lord, of Buffalo, New York, may be useful. It is far better for churches to try the rude, though comfortable shelter therein described, than to disband, or be driven from place to place, or strive with others for the occasional use of some public building ill suited to their wants. The scarcity of timber, and consequent high price of lumber in the broad prairie regions of the West, may render the course pursued by the Central Church impracticable in a few cases. In such exceptional instances, the church may imitate the hardy pioneer, and construct a very temporary shelter of the earth itself and the grass that waves so luxuriantly on its surface. A church so housed, does indeed labour at the greatest disadvantage, but almost anything is better than entire destitution, or a burdensome debt. We need scarcely add, that sawdust, charcoal, or even dry sand, may fill the place of tan-bark in the structure described by Dr. Lord, and concerning which he says, "At the organization of the Central Presbyterian Church in the year 1835, a building was commenced for temporary use, and occupied for a year or two, of the following dimensions and description. About 25 feet front, by 70 or 75 deep. Frame of joist and scantling, bearded inside and outside with rough unplanned hemlock boards, having a vacancy between the boarding the width of the scantling, say 4 inches. The vacancy was filled in with tan-bark before putting on the roof, making the audience room cool in summer and warm in winter. The roof entirely plain shingled, and without any ceiling. A front door, and the necessary number of plain windows; a single aisle, and moveable seats on each side. This cheap edifice seated from 300 to 400 people, was filled at once, and gave excellent satisfaction. It cost about \$300, and I think, where lumber is cheap, it might be constructed for \$250. The lumber, the main expense, is uninjured, so that when the building is taken down, it is worth as much as when used in the erection of it. Our building externally, had something of the aspect of a huge blacksmith's shop, but was nevertheless popular and as well attended by what are called fashionable people, as other churches. It is my opinion that a building of this kind, without any pretension whatever, only made convenient and comfortable, is more attractive than a half unfinished shell of a church. Such a building might be used several years without decay, and until the congregation was strong enough to erect a permanent and graceful edifice."

DONATIONS TO THE BOARD OF CHURCH EXTENSION IN JUNE, 1868.

<i>Pby of Vinton</i> —Salem ch	\$15 00	<i>Pby of Ohio</i> —Centre ch	52 00
<i>Pby of Huntington</i> —Fruit Hill ch	10 00	<i>Pby of Redstone</i> —George's Creek ch	8 00
<i>Pby of North River</i> —Calvary ch	5 00	<i>Pby of Saltsburg</i> —Plum Creek ch 24 23; Wash- ington ch 5 80	30 03
<i>Pby of Saline</i> —Friendsville ch	4 00		
<i>Pby of Iowa</i> —Oakland ch 11 50; West Point ch 5; Pilot Grove ch 1 50	13 00		
<i>Pby of St Clairsville</i> —Kirkwood ch	12 00		
<i>Pby of New Lisbon</i> —Newton ch	6 00	<i>Received at Philadelphia.</i>	
<i>Pby of Steubenville</i> —East Springfield ch	9 00	<i>Pby of Philadelphia</i> —Seventh ch Sab-sechs	27 02
<i>Pby of Cincinnati</i> —First ch Lebanon	36 25	<i>Pby of New Lisbon</i> —Deerfield ch	16 30
<i>Pby of Muncie</i> —Union ch 5; Hartford ch 3	8 00	<i>Pby of Zanesville</i> —Madison ch	13 00
<i>Pby of Rochester City</i> —Port Byron ch	34 75		
<i>Pby of Blairsville</i> —Livermore ch	12 35	Total receipts for May	\$310 75
		DAVID KEITH, Treasurer,	St. Louis, Mo.

**FUND FOR DISABLED MINISTERS,
AND THE NEEDY WIDOWS AND ORPHANS OF DECEASED MINISTERS.**

The following amounts have been received since last report, viz:

<i>Ply of Albany</i> —Albany 1st ch 246 26; Schenectady ch 77 71	\$323 97	<i>Ply of Washington</i> —Unity ch	\$5 20
<i>Ply of Chillicothe</i> —Mrs M A S	25 00	"L S I," of Rockford, Ill	5 00
<i>Ply of Cincinnati</i> —Somerset ch	5 00	"C," of New York	10 00
<i>Ply of Oxford</i> —Hamilton ch	1 90	A Friend	10 00
<i>Ply of Vincennes</i> —Scaffold Prairie ch	1 00	Interest on Permanent Fund	85 50
<i>Ply of White Water</i> —Rushville 1st ch	5 15		\$1,195 75
<i>Ply of Connecticut</i> —Rye ch	30 88		
<i>Ply of Nassau</i> —Brooklyn 1st ch 112 28; Brooklyn Central ch 55 17; Newtown ch 30 54; Lawrence ch 15	212 99		
<i>Ply of New York</i> —Brick ch	866 76		
<i>Ply of Marion</i> —Pisgah ch 2; Radnor ch 2	4 00		
<i>Ply of Zanesville</i> —Madison ch	19 50		
<i>Ply of Huntington</i> —East Kishacoquillas ch	18 30		
<i>Ply of Northumberland</i> —Lewisburg ch	41 00		
<i>Ply of Ohio</i> —Temperanceville ch	15 00		
<i>Ply of Chippewa</i> —Caledonia ch	4 00		
<i>Ply of Iowa</i> —Union ch	6 50		

GEO. H. VAN GELDER,
Treasurer Trustees of General Assembly,
Office, No. 320 Walnut Street.

Philadelphia, July 6th, 1868.

In remitting money to this Fund, the name of the Church and Presbytery to which it belongs should be distinctly stated, that it may be correctly acknowledged. And where checks or drafts are sent they should be drawn to the order of "GEO. H. VAN GELDER, Treasurer."

The usefulness of this fund is attested by communications to the Committee, too numerous to be reported. A clerical friend writes concerning a venerable Christian lady: "I wish that you could converse with her, if but for one half hour. You would be deeply impressed with the excellency of both her head and her heart. Language cannot exaggerate the value to her of your annual remittances. They are always welcome, always needed, and the Committee may be assured, that they are economically and prudently used."

One of the forms in which the fund proves eminently helpful, is in meeting severe, and sometimes sudden emergencies, by the giving of temporary relief; or, such as is needed only for a time. A young mother, the widow of a missionary in the West, was commended to the Committee for help. By a judicious use of two or three annual appropriations, she has become qualified for a position in a literary institution, where she is able to support herself. In other instances, ministers have been disabled by excessive anxiety and overwork. A morbid condition of both body and mind, has made them desponding, incapable of labour, and almost bereft of reason, while pondering over their own suffering, and the wants of a helpless family. The relief of mind afforded by the fund has wrought a happy change in their health, which could not be effected by the physician. "Our suffering brother," writes a stated clerk, "has so far recovered, that he is able to resume his labours, and will not ask for another remittance. His condition was so alarming as to cause serious apprehensions about the result. I verily believe, that the efficient remedy in his case was administered through your Committee. Your appropriation, under God, appears to have been the means of saving his life." Two years ago, one of our young ministers was arrested in his labours by the state of his throat and chest. He is submissive and hopeful, trusting in a gracious Providence, to restore him to health, which he thinks, is improving. Should his expectation be realized, he will not need nor ask further aid.—*Report, p. 4.*

GENERAL ASSEMBLY'S COMMITTEE ON FREEDMEN.

Rev. S. C. LOGAN, *Corresponding Secretary*, DAVID ROBINSON, Esq., *Treasurer*, Box 224, Pittsburgh, Pa.
 Wm. MAIN, Esq., *Receiving Agent*, 907 Arch street, Philadelphia.

“How shall they Hear without a Preacher.”

The work among the Freedmen is greatly hindered, from the inability of the Committee to sustain a sufficient number of ministers to feed the flocks gathered. For the sixty churches reported on the 1st of May, there were but twenty-six ministers and four licentiates. The number of organizations is constantly increasing, while the missionaries are bending all their energies toward building up the churches already established. The congregations are longing for instruction. They grow weary of the worship when piety is sought to be nourished by ignorant devotion. The uneducated exhorters soon wear out, however much the people may be attached to them. Thus Presbyterian congregations must have pastors who can instruct the people. Multitudes have learned to read the word of God, and they need some one to “give the sense.” We beg the followers of the Lord to recall his direction to his disciples, “when he saw the multitudes; and was moved with compassion on them because they fainted, and were scattered abroad as sheep having no shepherd.” “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”

In the meantime, while we labour to instruct and prepare workmen who need not be ashamed, the feeble churches must not be neglected, and our female teachers, with a true missionary spirit, are doing what they can to build up the churches, and maintain the Sabbath assemblage. The following extract from a letter just received from one of these devoted helpers, gives us a view of their efforts which ought to interest us more earnestly in the work. This lady and her associate, which in charge a large congregation, with a church membership of more than one hundred and fifty. These people have been able to have preaching but once in two weeks during the winter, and, the missionary having been compelled to leave from ill-health, they are now without preaching. With great importunity they beg for a pastor, and the Committee have the prospect of soon relieving these excellent ladies.

The letter is as follows:—

“LOG CABIN, July 2d, 1868.”

“Dear Sir,—It becomes my duty at the close of another month, to report the progress and prospects. But in the beginning allow me to say that it is not my intention to *worry* you with importunate appeals although the ‘awful necessities’ of our case have not been attended to. ‘Uncle Henry’ does the best he can, but he does not seem acceptable to the people. Very few come out to hear him. He told me last Sabbath, that he was very much discouraged, but he says, by the help of the Lord I will try to keep the people together, until some one comes to take my place.’ Our Sabbath-school is very interesting, and we are much encouraged with it. There is a great deal of deep serious feeling among the older scholars, some have expressed a hope since last communion, and others are feeling that it is almost time to seek the Lord. As we have no preaching, on Sabbath evening we have the people meet to sing. Owing to the heat, we get together only about an hour before sunset. We teach them to sing hymns, Miss B. plays the melodeon, and I *line out*. Last Sabbath evening we sang until their dusky faces looked like shadows in the moonlight, and I could but think that perhaps God was as well pleased with the worship of that lowly group as with that ascending through the gilded dome of a splendid cathedral.

“Those long-looked-for books, ‘Worship in the Schoolroom,’ arrived last week, and this evening a *box* and *bundle* came from the express office. When opened, we found they contained a beautiful communion service. Can you tell us where it came from? The bundle had books of various kinds, catechisms, papers, etc. Our hearts were made glad with all these timely gifts.

“We had both set our hearts on staying through the summer, for our vacation comes just when the young men and women can get a little spare time. But

illness at home, and the advice of many as to the necessity of rest and recreation have decided us to go home for a short time. Mr. M—— started for home last week quite sick, and we are feeling anxious for his safe arrival among friends who can take care of him. Pray for us, and for our people. 'Uncle Henry' prays that we may not have *short patience*, and no doubt we need that sort of prayer.

"Yours truly,

R. M——."

News from the Field.

Rev. J. A. Chresfield reports an interesting work of grace in Mocksville. The church is under the ministrations of Mr. W. J. Williams, a licentiate, who is sick. Mr. C—— administered the sacraments for him, and found a most interesting state of things. He ordained an elder, and received fifteen members by examination.

The church building at Greensboro, N. C., is completed, and a large school has been opened under charge of Messrs. Thompson and Noco, students of Lincoln University. These young brethren, who are labouring without salary, give promise of a noble work and good success. Mr. T. writes: "We are discussing the question: How can we labour so as to accomplish the greatest amount in the shortest time. My happiness will be greatly increased when a hundred God-fearing, pious men, sent from Lincoln University shall devise some plan for ameliorating the spiritual condition of these despairing sons of Ham. We have determined to try to do the work of our Master if we return without a cent. I do not know how I shall pay my board; but I have put it in the account-book of Him who says, 'The gold and the silver are mine.'"

The work goes on in Amelia Co., Va. Mr. Murphey sends most cheering reports from all his churches. Every service finds sinners enquiring what they must do.

The Committee at its last meeting determined to convert the school in Charleston, S. C., into an academy. This they were enabled to do by the generous help of Mrs. E. G. Wallingford, of Pittsburgh. The Committee have named this school *The Wallingford Academy*, as a memorial of the late husband of its generous patron. Rev. J. H. Bates, of the Presbytery of Londonderry, has taken charge of this mission, and hopes soon to be on the ground.

A Word from Home.

The Committee on Freedmen have an empty treasury, and are a thousand dollars in debt. What will the churches do?

DONATIONS TO THE COMMITTEE ON FREEDMEN IN JUNE, 1868.

<i>Chy of Albany</i> —Kingston ch \$35; Carlisle ch, special 10; Amsterdam Village 34 15; Infant sch, Saratoga Springs 3 75	\$32 80
<i>Chy of Catawba</i> —Coloured sch, Lexington 1 50; Coloured sch, Gold Hill 2 75	4 25
<i>Chy of Connecticut</i> —South Salem, A Friend	50 00
<i>Chy of Chillicothe</i> —Mrs M A S	50 00
<i>Chy of Madison</i> —Hanover ch, Miss Logan's Sab-sch class	1 00
<i>Chy of Newton</i> —First ch, Newton 95; 1st ch Bloomsbury 5 40	100 40
<i>Chy of Nassau</i> —Walabout ch	18 43
<i>Chy of New York</i> —Potts Memorial Sab-sch	10 00
<i>Chy of Ohio</i> —Central ch, Pittsburgh 25; 1st ch Pittsburgh, from Mrs E G Wallingford, special 950	975 00
<i>Chy of St Louis</i> —Second ch, St Louis	250 00
<i>Chy of Schuyler</i> —Camp Creek ch	14 50
<i>Chy of Steubenville</i> —Waynesburg and Bethlehem chs 8; Unity ch, Youngstown 17	25 00
<i>Chy of Troy</i> —Second ch, Troy	41 65
<i>Chy of Washington</i> —First ch, Washington, special 950	50 00
<i>Chy of Zanesville</i> —Madison ch	25 50
<i>Chy of Western Reserve</i> —Cleveland, Westminster ch Sab-sch	5 60

MISCELLANEOUS.

Mrs M Ramsey, Salem, N J 5; Friends at Albany, special 100; H S B and wife, N Y 5; Bryan, O

special 5; Soldiers' orphans at Philipsburg, Pa 5; Rev W G Taylor and wife, Philipsburg Pa 10; Mr Lukens, McKeesport, Pa 5; Mr Plumer, McKeesport, Pa 1; Miss L G Sanford, Erie, Pa 10; Rev S C Logan, Pittsburgh 2; "A C McClelland, Pittsburgh" 1; M W Jacobus D.D. 25; David McKinney 25; Geo A Berry Esq, Pittsburgh 50; W McClintock Esq, Pittsburgh 25; H Walters 2; J Mc 1; M Laird, Wheeling 350; T H Newton 1; Wm Wray 1; Susan A Rose, Rockdale Mills 1; H H Patten, Princeton, Ind 5; John Anderson, Anderson's Mills Pa 1; J M—— Anderson's Mills Pa 100

Total receipts in May, \$2,051 73
D. ROBINSON, Treasurer,
No 78 Fourth Street, Pittsburgh.

The Committee acknowledge the following contributions received during the month:—

Package Testaments from Mrs. Jane Stewart, Allegheny City.

From Glade Run ch, Pa., through Rev. G. W. Mechlin, \$20.

From Plumville ch, Pa., through Rev. Prof. J. M. Jones \$13, friends of Mrs. S. J. Neil, for the purchase of Hymn Books for "Big Oak" ch, Va.

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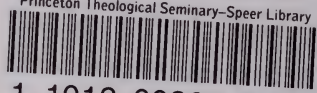
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